1:Redfield E-5 (1926-1927) 1930
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may be added. Loose white trousers (S. *calzones*; N. *cahzon*) of the same material are worn. These are wide at the waist; the sides are crossed in front and the trousers are held up by a cloth belt or sash (S. *faja* or *ceñidor*; N. *teilpiloni*). A man often goes barefoot. The sandals are of the ancient pattern except that steer leather is used. A woman does not wear sandals except when traveling. The straw hat (S. *sombrero*; N. *cuatlayecahuilotl*), worn almost everywhere in Mexico, is of course of Spanish origin. A few styles are "correct" in Tepoztlán.

It remains to mention the *zarape*. Ramon Mena[1] derives the word from Nahuatl *tzalanpepechtli* (*tzalan*, "interwoven," and *pepechtli*, "thick blanket"), a descriptive term applied by the Indians to the heavy blankets, often woven in with metal threads, carried by the conquerors and placed by them upon the ground when resting or sleeping. This blanket and the *tilmahtli* fused, culturally, and became the *zarape*. In Tepoztlán two forms are worn: the blanket form, wrapped around the shoulders and held together with one arm, and the *poncho* form,[2] in which the head passes through an opening in the center. The *zarape* is entirely masculine, but on unusually cold days a woman may borrow a *zarape* and wear it beneath her *rebozo*.

The *machete* (N. *tlateconi* or *tepoztlateconi*), the characteristic Mexican steel knife with the curved tip, is

[1] Ramon Mena, "El Zarape," *Anales del Museo Nacional de Arqeología, Historia y Etnografía* (época 5ª), I, No. 4 (Sept.–Oct., 1925), 373 ff.

[2] This *poncho* is probably South American in origin.

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so generally carried that it may be mentioned as a part of the costume.

The woman's costume in Tepoztlán preserves fewer indigenous elements, although this is not the case in many other villages in Southern Mexico. Before the Conquest it consisted of two principal garments: a loose blouse (*huipilli*) and a skirt (*cueitl*), consisting of a rectangular cloth wrapped around the lower part of the body. The *huipilli*, under that same name, is worn in many Indian communities south of Morelos, but not in Tepoztlán. In Tepoztlán the woman's costume is European in origin, and the names of the garments in Nahuatl discourse are Spanish, except those for the skirts, which are descriptive Nahuatl terms.

Over white cotton underdrawers (S. *pantelones;* N. *pantelontin*) is worn an underskirt (S. *enaguas adentro;* N. *cueiztactli*), usually also white, and over this a colored overskirt (S. *enaguas encima;* N. *cueipanitl*). The skirts are ankle length, very full, and gored. A collarless shirt (S. *camisa;* N. *camisahtin*), tucked into the skirt, covers the upper part of the body. Over it is worn a blouse (S. *saco;* N. *sacohtin*), and over this usually an apron. This either includes an upper piece covering the chest, when it is called (S.) *babero*, (N.) *baberohtin*, or does not, when it is called (S.) *delantal*, (N.) *delantaltin*. Around the waist is wound a sash (S. *ceñidor;* N. *zinidor*), dark blue or gray, about eight inches wide and six to ten feet long. This is the only garment of those here enumerated which is woven in

2:Lewis E-5 (1943-1948) 1951 NU37 Tepoztlan NU37

Fig. 23. Tepoztecans, returning home from work.

is practiced by necessity, for the fields cease to produce after the first few years; in plow culture, the same fields may be planted year after year until the soil is completely exhausted.

*Tlacolol* is essentially geared to production for subsistence, while plow culture is better geared to production for the market. It is significant that most families who work *tlacolol* are landless and that *tlacolol* has traditionally been viewed as the last resort of the poor. However, farmers who own small plots of land may also work some *tlacolol* to supplement their meager income. Indeed, in the past few years a new trend is occurring in the village because of inflation. Tepoztecans who own considerable private land now rent it out or let it rest, and themselves work in *tlacolol*. This is resented by most *tlacololeros*, who believe that the communal lands should serve the landless. The attitude of the *tlacololeros* is better understood in the light of the fact that the communal lands are becoming exhausted and can no longer support the present-day population.

Other differences between *tlacolol* and plow culture include the cycles of work, the tools, the type of corn, the work techniques, and even the terminology. Gen-